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EDITOR,

W. P. ATKINSON, CAMBRIDGE.

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W. P. ATKINSON, Editor.

Number Ten.

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TECHNICAL EDUCATION.

[The following forms part of an article which we find in "Engineering," a scientific paper of the highest authority, published in London, and edited by Zerah Colburn. It raises the question whether, if the United States are ever to develop their vast material resources, or keep their place as a great manufacturing and industrial nation, some better means must not be found for utilizing the time now worse than *wasted* by boys between the ages of eight and fifteen in the dull routine of our public school system. The appended letter from Ex-Gov. Washburn gives an account of a highly interesting experiment in that direction.]

The Schools Inquiry Commission have published the answers of various English jurors at the Paris Exhibition to a question officially put to them as to whether they concurred in the substance of Dr. Playfair's letter to Lord Taunton, which lately appeared in the *Times*, and which was to the effect that the continental nations were gaining great advantages over Great Britain in consequence of a better system of technical education.

To this inquiry several replies have been made, and we give the substance of most of these as follows:

*From John Tyndall, Esq., F. R. S.*—I hardly think that an

Exhibition in Paris furnishes the means of accurately testing the comparative merits of English and French education.

The simple inconvenience of transport tends to render England worse represented than France.

Still on other grounds I would express a general concurrence in the views of Dr. Playfair. The facilities for scientific education are far greater on the Continent than in England; and where such differences exist, England is sure to fall behind as regards those industries into which the scientific element enters.

In fact, I have long entertained the opinion that, in virtue of the better education provided by continental nations, England must one day — and that no distant one — find herself outstripped by those nations both in the arts of peace and war. As sure as knowledge is power, this must be the result.

*From Edward Frankland, Esq., F. R. S.* — I quite agree with Dr. Playfair in referring this want of progress in the manufactures of this country chiefly to the almost utter lack of a good preparatory education for those destined to take part in industrial pursuits. This great defect in the school and college education of England affects the masters and managers of our factories even more deeply than the workmen themselves. The former have but rarely had any opportunities of making themselves acquainted with the fundamental laws and principles of physics and chemistry; they therefore find themselves engaged in pursuits for which their previous education has afforded them no preparation, and hence their inability to originate inventions and improvements. It is true that such men not unfrequently imagine themselves inventors, and the yearly files of patent specifications abound with instances of their so-called inventions. The great loss of time and money attending these futile patents would be rendered impossible by a very moderate, if accurate, knowledge of chemical and physical science.

In the polytechnic schools of Germany and Switzerland the future manufacturer or manager is made familiar with those laws and applications of the great natural forces which must always form the basis of every intelligent and progressive industry. It seems that at length this superiority in previous training is more than counterbalancing the undoubted advantages which this country possesses in raw material.



*From James E. McConnell, Esq., C. E.* — I agree with Dr. Playfair in his views, generally, and am satisfied as to the comparatively small progress we have shown since 1862, and the great advance which continental nations have made during that period.

In the class of which I was juror for England (No. 63) I made a very careful examination and comparison of our locomotive engines, carriages and railway machinery, apparatus and material as shown by this country, with the same articles exhibited by France, Germany and Belgium. I am firmly convinced that our former superiority either in material or workmanship no longer exists; in fact, there are engines shown there, made in France and Germany, equal to those of the best English makers. It requires no skill to predict that, unless we adopt a system of technical education for our workmen in this country, we shall soon not even hold our own in cheapness of cost, as well as in excellence of quality, of our mechanical productions.

I found that on the Continent there are now a number of workmen's schools established, in which a clever mechanic can qualify himself for any scientific position in his business. In England our mechanics' institutions are more like reading clubs. Classes are neglected, and, in consequence, when a good workman is selected for a foreman's place, he is generally found wanting in technical knowledge. We have treated our workmen too much like machines; but this must be remedied, if we are to maintain our ground.

Having, for about twenty-five years, superintended large numbers of English workmen, I can speak on this point practically.

*From Captain Frederick Beaumont, R. E.* — I trust I may not be deemed presumptuous in stating what I believe to be a very great want in England, viz, such an institution as the well-known "Arts et Métiers" of Paris. I know of no national institution where the public of our own country may study practical mechanics and the arts appertaining thereto. Such a one would, in my opinion, be valuable not only to working men and their superiors, but to engineers. It should be an evidence of the most advanced mechanical knowledge of the country; and while teaching primarily through the eye by the models and machines exhibited, it would

naturally form the focus of other means of instruction by lectures, classes, etc.

I apprehend it is only when taken up by Government that such an institution would assume proportions sufficient to be really effective as a means of national education.

*From Warington W. Smyth, Esq., M. A., F. R. S.*—As regards the broad question of technical education, I will only add, that the greater proportional advancement made by France, Prussia and Belgium in mining, colliery working and metallurgy, appears to me to be due, not to the workmen, but, in great part, to the superior training and attention to the general knowledge of their subject, observable among the managers and sub-officers of the works. No candid person can deny that they are far better educated, as a rule, than those who hold similar positions in Britain.

*From David S. Price, Esq., Ph. D.*—In reference to the second part of Dr. Playfair's letter, recommending that an official inquiry should be made into the means "by which the great states are attaining an intellectual pre-eminence among the industrial classes, and how they are making this to bear on the rapid progress of their national industries," I would beg to observe that I believe the sooner we are acquainted with the facts the better.

Whilst assenting to the proposition, I must distinctly state that I do not agree with Dr. Playfair that the technical education of working men is the most important method for the maintenance of our industrial supremacy. The information gleaned by acting upon his suggestion would be instructive, and great good would result from its application; but what is really wanted for this country, and is of vital consequence to our future prosperity, is a higher scientific culture of those who are likely, in the natural course of events, to be master manufacturers, so that when discoveries are made they may fructify, and not stagnate or decay, as has too often been the case, for want of intelligence on the part of those who command capital and works to perceive their merits; and that they, the manufacturers, may be able to appreciate and adequately remunerate the scientific talent that this country is, and always will be, able to afford them.

I would add further, that no reformation bearing upon industrial

progress is more required than in the legislature, and it is a reproach to the country that science is not represented in Parliament. It is only a few years since that our classic and commercial statesmen repudiated the idea of the exhaustion of coal in England, whilst last year they, in a fit of alarm, organized a commission to inquire into its probable duration.

It would be well if an investigation were made as to what have been the results of the teachings in science of the German universities; what Liebig has done for modern chemistry, and how the system inaugurated by him at the small University of Giessen has spread throughout the world, and what benefits have resulted from it; what we owe to the teachings of other chemists, and the physicists, metallurgists and geologists of those excellent seats of learning. Whilst advocating the necessity for the dissemination of scientific training in England, I must not omit to bestow a passing tribute of commendation to the success of those institutions of recent date, which were established to supply a want that existed many years since. I allude to the Royal College of Chemistry, of which the late Prince Consort was the president, the School of Mines, and the colleges in the metropolis, where scientific departments have been founded. Of the two former I can speak from positive knowledge. In the first named, many of the men who have taught, and not a few of those who have studied there, have not only enriched chemical science by their researches, but have left a permanent mark upon the leading industries of this country. From the School of Mines have emanated men who in metallurgy and geology have greatly extended the application of those sciences; nor is this to be wondered at, when we consider the reputation of the professors under whom they have studied. It is, however, a well-known fact that the public do not rightly appreciate the education that this institution is capable of affording, and that comparatively but few of the sons of manufacturers avail themselves of its advantages.

In conclusion, I must express my firm belief, that extended scientific education is of the highest consequence to us, if we wish to retain our present position in the scale of nations, that it will mostly benefit the future master manufacturer, that it must tend to elevate the social position of the intelligent working man, and to

create a greater sympathy between master and man than at present prevails; and if it do this, the evils which threaten to impede, if not to paralyze, our national progress may be averted.

*From J. Scott Russell, Esq., F. R. S.*—I have to state that in much that Dr. Playfair has said I entirely agree, and that from my own recent personal inquiries into the state of technical education in Switzerland, Germany and France, I have reluctantly come to the conclusion that it is much more advanced in those countries than in ours.

As a juror in the Paris Exhibition, I have come to the conclusion that the higher class of education given in each of those countries to the workmen in its skilled trades, as well as the superior professional education given to the higher classes of men employed in technical professions, is everywhere visible in the works exhibited by those countries. And I attribute the surprising strides those countries have been making for the last ten years in many of the great staple branches of mechanical construction and manufacture to the admirable scientific and practical training which the governments of those countries provide for their working classes.

Dissatisfied with our national progress, we have naturally turned our minds to search for the cause of the progress of other nations, and for the cure of our own deficiency. We find that during these years some nations have been occupied in diligently promoting the national education of the various classes of skilled mechanical workmen, for the purpose of giving skill to the unskilled and rendering the skilled more skilful. We find that some nations have gone so far as to have established in every considerable town technical schools for the purpose of teaching all the youths intended to be craftsmen those branches of science which relate most nearly to the principles of their future craft. Workers in metal are taught the nature of the mechanical powers with which they will have to work, and the chemical properties of the materials they will have to operate upon; engine builders are taught the principles of heat and steam, and the nature of the engines they have to make and work; shipbuilders are taught the laws of construction, hydraulics and hydrostatics; and dyers and painters are taught the laws of chemistry and color. All skilled youth are taught geometry, draw-

ing, and calculation; and in many countries, every youth who shows great talent in any department, is promoted to a higher training school, and there educated at the public cost.

Besides these local schools, other countries have technical colleges of a very high class for the education of masters and foremen in engineering, mechanics, merchandise, and other practical and technical professions.

We have not failed to notice that it is precisely those nations which have been systematically giving a course of preparatory training and education to their population in their skilled trades, that have shown the most marked progress in national industry in these successive Exhibitions.

Prussia, Switzerland, Belgium, France, America, seem to make progress in proportion to their excellence of educational training — Prussia in steel, iron, and general engineering work; Switzerland, in scientific engineering, machinery, and watch and telegraph work, and in textile manufactures; Belgium, in metal working and mechanical trades; France, in metal work, and in steam engines, engineering structures, naval architecture and steam navigation. All these nations seem to exhibit growing skill and progress in proportion to the excellence of the education and training they give to their manufacturing population.

It becomes, therefore, a serious national question for England and the English, whether they have or have not been wise in neglecting to take adequate measures of a national character for the complete technical training of all the youth destined to skilled trades and occupations. By this training we do not, on the one hand, mean elementary education, nor, on the other hand, do we mean any substitute for a practical working apprenticeship. We mean a schooling midway between the elementary day-school and the workshop, which the youth should enter after he knows reading, writing and counting, in order to learn to apply his reading, writing and calculation to the purpose of acquiring such knowledge of mathematics, mechanics, mineralogy, chemistry, drawing, etc., as shall fit him more aptly and perfectly afterwards to learn and to profit by the teaching of the workshop and the office. It is unquestionable that apprentices to trades, coming into the workshops



with this preparation, will make greatly more rapid and certain progress than those who enter direct from the elementary school.

But in England we can scarcely as yet be said to possess such schools. Certainly they are not uniformly distributed over the towns of England; and it seems that in no country have they thriven, or even existed, except when organized and sustained by nations at large, acting through their Governments.

We have, therefore, to recommend to the serious attention of the British nation the consideration of the importance of establishing a national system of technical and trade education.

[Since printing the above we have been favored with the following letter from ex-Governor Washburn, one of the trustees, giving an account of a school, new in many of its features, which is about to be established, with every prospect of success, in Worcester. The establishment of Scientific Schools in connection with our colleges, like the Lawrence School at Harvard, the Sheffield at Yale, the Chandler at Dartmouth, and the School of Mines of Columbia College, and of independent institutions like the Mass. Institute of Technology, and now the commencement of a class of intermediate schools like this at Worcester, are evidences that the instincts and the wants of the community are all tending more and more strongly towards establishing the popular education of the nation upon a practical and scientific basis. That literature or learning of any other type will take harm by this movement we cannot for a moment believe.]

CAMBRIDGE, Sept. 1, 1867.

PROF. ATKINSON:

*Dear Sir,*—I have availed myself of your permission to look over the article in *The Teacher* on "Technical Education," while in preparation. I take great pleasure in being able to say that some noble friends of education in Worcester County have so far anticipated the wants of the public for such schools as are contemplated in the letters with which you have favored your readers, that an institution is now in great forwardness in the city of Worcester, which aims at the purposes so fully commended in those letters.

The history of the institution is briefly this: A gentleman, now deceased, who, though uneducated, had by the prosecution of a mechanical trade accumulated a handsome estate, proposed to place in the hands of certain persons the sum of \$100,000, for the purpose of founding an institution such as, in their judgment, was needed by the public to supply a practical education for those who did not intend to pursue a collegiate course of instruction.

The want of a school at which the practical sciences should be taught, where young men could prepare themselves to take charge of departments in manufacturing, in mechanical establishments, in the working of iron, the processes of bleaching, printing, etc., and, in short, in the various forms of applied science, was so obvious, that a plan for that object was at once suggested, and met with the approval of the donor. The scheme found favor at once; individuals came forward and contributed some \$50,000 for the erection of the necessary building; and another gentleman, of distinguished liberality, himself a mechanic, proposed to unite with the principal institution a machine-shop, fitted with all necessary engines and apparatus, to be superintended by a man of competent science and skill, in which practical instruction should be given to a certain number of young men who should be pupils and receiving instruction in the institution. And to this end, he contributed what amounts, in all probability, to from \$60,000 to \$75,000; while another distinguished friend of progress and liberal learning has contributed land and moneys for the completion of the buildings, some \$30,000 or more. So that the institution will commence with certain and assured funds and property of \$250,000 or more. The institution has been incorporated, and the requisite buildings are in great forwardness upon one of the most beautiful sites in or around the thriving and active city of Worcester.

It is to be an entirely free institute, no fee or tuition being charged for instruction. It is intended to embrace the several departments of practical science which such a scheme would reasonably require, such as chemistry, natural philosophy, embracing mechanics, hydraulics, metallurgy, etc.,—mathematics in their practical applications, etc. And it is intended to have the instruction in whatever is taught of that thorough and practical character,

that a young man educated there may be prepared to engage in places requiring the knowledge and application of the laws of science.

The precise details of the order and course of instruction are not yet matured, since it has been thought wise and expedient to leave these to be settled upon the final organization of the institution. All that I desired now to say was, that the friends of this enterprise will be greatly disappointed, if the institution at Worcester, which we may hope to see in full operation in a few months, is not found to meet the very wants which are so fully described in the letters above published.

In a county as large and flourishing as that of Worcester, combining the several interests of agriculture, mechanics and manufactures, such an experiment can hardly fail to succeed. It is to be an intermediate school between the common and high schools of the State, and the college, wherein practical science, as well as general culture, can be pursued without employing the time which is often unprofitably spent in the study of the ancient languages in our colleges. It is an institution demanded by the wants and genius of such a community, and may be confidently regarded as the nucleus and element of a much broader school, where science may be taught and applied in a manner adequate to the growing demands of the country in its widening fields of industry, art and economical resources.

Yours truly,

EMORY WASHBURN.

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### TEACHING THE FREEDMEN.

[Our friend, Mr. Arthur Sumner, Master of the Morris Street Freedmen's School in Charleston, at a loss for something that should amuse his audience at his annual exhibition, composes the following dialogue to be enacted by his pupils, a very black youngster representing himself. It gives us a *true* specimen of plantation dialect, and a little bit of the comic side of a noble and philanthropic labor—a labor which our readers will not fail to be interested in, if they will contribute their dollar, and receive the

little *Freedmen's Record* from R. F. Walcutt, 8 Studio Building, Boston. The letters from our fellow-teachers at the South which it contains are often extremely interesting.]

## PERSONS REPRESENTED.

Mr. CARDOZO, Principal of the Wentworth Street School.

Mr. SUMNER, Principal of the Morris Street School.

JANITOR of the Morris Street School.

A BOY, a pupil of the Morris Street School.

A GIRL, an applicant for admission to ditto.

A WOMAN, mother of the girl.

(*Mr. Sumner, sitting, solus. Enter, Janitor.*)

JAN. Mornin' sir. An ole woman out here, sir; fetch her chile to school. Mus' bring her in, sir?

S. Yes, Scott, show her in. (Janitor retires, and comes back leading a woman and girl.)

WOMAN. (Making a plantation courtesey.) Good mornin' Maws' Sumpter. How you do dis mornin'?

S. Pretty well, I thank you; how is *your* health to-day?

W. Tankful for life, mawsa; ony so-so. Me head hart me *so* bad.

S. Well, what can I do for you, to-day?

W. I come to ax you, sir, ef yer'll be so good, sir, as to take dis lee gal in yo school. He de ony one I got, sir; an' I want to gi um a little larnin' fo' I dead. Here, stan' up, you gal, an' telly gen'lman howdy. (Girl drops a courtesey.)

S. How old is your child?

W. Don't rightly know, mawsa; spec he 'bout five.

S. Can she read?

W. No, sir; kin spell, a little.

S. Come here, babe; look on this book. Now what's that?

W. Talk hard, gal.

GIRL. D-o-g, cat!

S. That's pretty well. Now spell cat.

GIRL. Can't spell cat. Kin spell dog.

S. You've been to a pay school, haven't you?

GIRL. Yes, sir; more'n three mont.

S. I thought so. What else did you learn besides dog?

GIRL. Larn Histry, Rifmetic, French, 'n Latin.

S. You know a great deal, don't you?

GIRL. Yes, sir.

S. How much are two and two?

GIRL (quickly). Fifteen, sir.

S. What's your name?

GIRL. Name Sack, sir.

S. *What?*

GIRL. Yes, sir.

S. Is it *Psyche* or *Sack*?

GIRL. Yes, sir.

WOMAN. All two one ting, sir. De Yankee lady, sir, tell we mus' call the gal *Psyche*, sir.

S. Well, child, you may go down. I'll put you into a class where you'll learn to spell cat, and dog, too.

GIRL. I goin' in a fourf reader class, ain't I, sir?

S. Be still, you monkey. I suppose you know ma'am, that we require a tax of twenty-five cents a month for each scholar, to help pay expenses, don't you.

W. I heary so, sir; but my hubman', he out o' work now sir, 'n I can't git no money fo' tax.

S. But your child seems pretty well dressed. What has she got in that paper? My stars! here is more than twenty-five cents worth gunjis\* and apples!

W. I *bleege* to gi' de gal a litte o' dese yere ting: all de chilum care um to school.

S. (Indignantly.) I know they do. And the good people at the North are scraping together every dollar they can get to keep your children at school, while you spend your money for sweet-meats and picnics. Next year it will be different. The Northern people are getting tired of this; and next term, if you want your children to go to school, you will have to help pay for it. Good morning, ma'am.

---

\* *Gunjies*, plural of *gunjy*, a ginger cake much esteemed by the dark infants of the South, and also by their Northern teachers.



W. *Good mornin' mawsa. Please, sir, do be so good, sir, ef dis chile don't larn, lash um hard, sir. Here you gal (shaking her) mine yer lesson, now; an' come home soon.* [*Exit.*]

(*Enter Janitor.*)

JAN. A heap o' chilun outside. Dey's one, sir, I think might be let in.

S. Let him in. (*Janitor goes out, and comes in with a boy, leading him by the collar, and twitching him angrily.*)

JAN. (to boy.) What make ye tag out in de street? Yer'll nebber larn nuf'n, les'n yer come to school soon in de mornin'. [*Exit.*]

S. Well, my boy, what makes you come so late to school?

BOY. Couldn't come soon, sir. Stay out to git a job o' work for pay my tax, sir. I'm a mudderless boy, sir; 'n my pa, he got a swell han', an' Tiddy, she 'flicted—

S. What do you mean by "Tiddy?" And what's the matter?

BOY. Tiddy my sister, sir; him cripple, sir. Bubber, ony a lee boy.

S. What's become of the rest of your brothers and sisters?

BOY. All dead, excuse me one. But I got my tax; shum\* here, sir?

S. Ah! that's the right spirit! You 're a fine boy. [*Exit boy.*]

(*Enter Mr. Cardozo.*)

S. Good morning, Mr. Cardozo; how do you do? Take a chair: take mine,—that's the only one there is. How is your school getting on?

C. Very well indeed. How is yours?

S. Nicely. The children behave very well, with few exceptions. Those who come regularly are making great progress. It is very gratifying to see the interest which the parents take in the school. But there's one thing troubles me very much.

C. Indeed! Let me know it.

S. (in a hollow voice). Taxes!

C. Oh! dear! You ought to have a picnic. I gave my scholars a picnic over at Mt. Pleasant the other day, and I luckily

\* *Shum*, a corrupted contraction of *see him* (her, them, or it).

thought of those same taxes. So I told the children they should not one of them come unless they had paid their monthly tax. The result was that I got just about three times as much money as I should otherwise have received.

S. Good! So it seems (addressing the audience) you *can* pay your taxes when you want to.

C. Most of them can. But I came in to-day to hear some of your classes recite.

S. In good time. I was just going to call up a class. Miss L——, please send your class to the platform. Mr. Cardozo, suppose we step down, where we can see the class. [*Exeunt.*

(*Miss L.'s class here files out for examination.*)

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#### GLEANINGS.

AN ARAB GENTLEMAN. My poor donkey-driver, Hasan, is ill and his old father takes his place; he gave me a fine illustration of Arab feeling towards women to-day. I asked if Abd-El-Kádir were coming here as I had heard; he did not know, and asked if he were not Akhul-Benát (a brother of girls)? I prosaically said I did not know if he had sisters. "The Arabs, O Lady! call that man 'a brother of girls' to whom God has given a clean heart to love all women as his sisters, and strength, and courage, to fight for their protection." Omar suggested "a thorough gentleman" as the equivalent of Aboo Hasan's title. European galimatias about "the smiles of the fair," etc., looks very mean beside Akhul-Benát. *Lady Duff Gordon's Letters from Egypt.*

A SCRIPTURAL ILLUSTRATION. Yesterday I saw a camel go through the eye of a needle, *i. e.*, the low-arched door of an enclosure. He must kneel and bow his head to creep through, and thus the rich man must humble himself. See how a false translation spoils a good metaphor, and turns a familiar simile into a ferociously communist sentiment. — *Ibid.*

A MAHOMEDAN ARAB'S SERMON. Omar reports yesterday's sermon, — on toleration it appears. Sheykh Yoosuf took the text, "Thou shalt love thy brother as thyself, and never act towards him but as thou wouldst that he should act towards thee." I forget

the chapter and verse [in the Koran], but it seems he took the bull by the horns, and declared *all men* to be brothers, — not Moslems only — and desired his congregation to look at the good deeds of others, and not to their erroneous faith; for God is all-knowing, (*i. e.*, He only knows the heart,) and if they saw aught amiss, to remember that the best men need say “*Astaghfir Allah*” (I beg pardon of God) seven times a day.

I wish the English could know how unpleasant and mischievous their manner of talking to their servants about religion is. Omar confided to me how bad it felt to be questioned, and then to see the Englishman laugh, or put up his lip and say nothing. “I don’t want to talk about his religion at all, but if he talks about mine he ought to speak of his own too. You, my lady, say when I tell you things, ‘that is the same with us,’ or that is different, or good, or not good, in your mind; and that is the proper way, — not to look like thinking, *all nonsense*.” — *Ibid.*

SEVERE PUNISHMENTS. — It seems not improper to introduce here a caution against a diseased persistency of impressions that sometimes occurs, and is the very opposite of the retentiveness now under consideration. In states of terror, feverish anxiety, and nervous weakness, particular subjects take hold of the system, and cannot be shaken off. Doubtless such things make themselves remembered, but at great expense; for the diseased flow of the currents of the brain wastes a vast amount of its natural and healthy adhesiveness. It is a notorious fact that when through fear, fascination, or other excitement, an object possesses the mind, all other things are unheeded and forgotten. The climax of this state is reached in insanity. . . . A constitution liable to run into this condition is “nervous,” in the sense implying weakness and not vigor of nerves. . . . Herein lies the objection to the use of severe punishments and terror in education; for although in this way a preternatural attention is forced to some one thing, the mind is rendered much less retentive of things on the whole, not to speak of the positive suffering inflicted for the sake of the object. — *Bain: The Senses and the Intellect.*

THE INFLUENCE OF SECTARIAN CREEDS ON EDUCATION. By importing the postulates of a divinity school as the measure of induc-

tive truth, a hopeless breach is created between the logic of theology and that of science, and a war begun which is the more miserable because the parties to it, always within reach of irritating challenge, move upon different lines, and can never fairly meet. It is needless to say how this method spoils everything it touches: scholarship, natural knowledge, religion, and produces the temper most alien to the genius of them all. Is it not a melancholy fact that every modern science has had to make good its footing, not only against sluggish incredulity and prejudice, but against misguided piety? that the very sun could not find his right place in the heavens, or man prove, by bits of pottery and flint, his long tenancy of this earth without a clamor of devout fear and futile contradiction? Is it right that we should always know beforehand, irrespective of the evidence, what reception every physical or ethnological theory which makes large demands on time, every critical verdict which lowers the date or re-names the author of a Hebrew book will meet with from the clergy? There must be something wrong in a system which disturbs the quiet of eternal truth by dissolving in it a fermenting mass of decaying opinion; and whoever can precipitate the precarious foreign admixtures and leave the fountains of faith pure and clear, brings the truest healing to the moral and spiritual life of men.

One who is pledged to hold a compacted scheme of belief as divine, can never recognize it as growing or declining with the changing seasons of our nature, at one time the creation, at another the victim of human reason. He is obliged, therefore, to ignore its history, however indisputable it may be; to treat as an image fallen from heaven some idol of doctrine, which, if you are familiar with its first age, you may see moulded under the pressure of the time; and to insist that it still stands as adamant, though in the dry, intellectual air, all its tenacity is gone, and observers wonder when the clay is to crumble into dust. Even within the memory of our own generation, how many are the determinate points of change which it would be simply stupid not to register as past events in the history of opinion! What has become of the date which stood in our school-tables, "Creation of the World, B. C. 4004"? And what of the next, "The Universal Deluge, B. C. 2348"? Into



what undreamt-of distance has Egyptian chronology retreated! Yet how many such steps must we repeat ere we alight upon the first vestiges of man! and how many more to exhaust the relics of life and death upon the world! We have learned to recognize the composite structure and low date of the Pentateuch; the progression of religious doctrine through the Old Testament; its variety in the New; the mixture of unhistorical elements in both, and of human opinions long ago corrected and expectations never fulfilled. In what state of mind would the scholar be who did not know these things? or the reasoner who should suppose that they left all as it was before? All that is *real*, indeed, all that is *divine* . . . they and similar changes without end sweep past, and leave more majestic than before. But he only can feel the serenity of this assurance to whose trust no constants are essential beyond the irremovable realities. — *James Martineau*.

SECTS. We know well the anger and antipathy of all the elder parties towards every phase of the new sentiment. We are accustomed to their absurd and heartless attempt to divide all men between the two poles of their logical dilemma, — either absolute Atheism or else "our" orthodoxy. But these are only symptoms that the new wine cannot go into the old bottles. They do but betray the inevitable blindness of party-strife, — the increasing self-seeking, the loss of genial humility, the conceit of finished wisdom which mark the decadence of all sects. Precisely in the middle of this pretended alternative of necessity — far from "Atheism" on the one hand and from most "Orthodoxies" on the other — stand at this moment the vast majority of the most earnest, devout, philosophic Christians of our time; men with trust in a living Righteousness which no creed of one age can adequately define for the fresh experiences given to the spirit of another. To them, and not to the noisy devotees and pharisees of party, do we look for the faith of the future. — *James Martineau*.

MANNER. In dealing with children, a certain distinct suggestiveness of manner does more to secure promptness of obedience than any system of rewards or punishments; and in the miniature battles of every-day life, the power of tacit dictation is to actual force of character almost what powder is to shot. — *Saturday Review*.



CRAMMING. The health of the mind, as of the body, depends more upon the digestion than the swallow. — *Horne Tooke.*

WALK WITH THE BEAUTIFUL. [The following "gleaning" was printed to accompany the other extracts from the exercises of the young ladies at the Normal Schools in our last number, but was omitted for want of room.]

A great and good artist, for many days noticed, on entering and leaving his studio, a child sitting on the threshold. His ragged garments and thin, wan face told all too well of poverty and sorrow. The kind heart of the painter was touched by the mute sadness, so that he could not pass him carelessly by, but often gave him alms wherewith to buy bread. Still, on returning, the artist beheld the boy before his door; and this befell for many days. At last the master stopped, and, looking kindly down into the wistful eyes of the child, he said, "Little one, dost thou require aught of me?" The tearful eyes said what the quivering lips in vain essayed to utter. But the friendly voice reassured him; "Gladly will I grant thee all in my power." Timorously the boy murmured, "Might I but enter with thee —"

Day after day, the poor child, now rich, sat gazing with eager eyes upon the beautiful statues and pictures; day by day, he gained from each face, from every graceful form and attitude, from leafy covert and endless desert plain, new knowledge and joy. And as his soul thereby grew strong and great within him, he went forth into the world to test his newly-gotten strength. Years, passed. Great was his fame throughout the land, and great the sorrowing at his death. Many tongues blessed him, that, through him, they had been raised from the gloom of ignorance to the light of God's goodness and power.

Death stood beside the venerable master, but not alone. An angel form glided before him, and a face of marvellous sweetness bent toward him; while a strain of heavenly music filled his ears. "Thy Lord now calls thee home. To me is it granted to come to thee, that thou mightst be assured. Noble has been thy past work — the lifting of many above their low aims. And thou didst well

in giving of thy charity to the beggar at thy door; but in that thou didst satisfy the cravings of an immortal soul, thou art thrice blessed!"

We too sit humbly at the doors of the great masters, and rejoice even at a glimpse of the grandeur within. We are striving ever to become worthy to penetrate the highest and most secret recesses. We can, at first, see but dimly the wonders beyond; but, as we learn and understand the beauties that first meet our eyes, and as we advance day by day the heavy drapery which seemed to separate the apartments, becomes a soft mist, and finally vanishes to give us a free way onward to higher things. \* \* \*

We must ever seek companionship with all beauty and holiness, that we too may become beautiful and holy. Or in the quaint words of a writer of olden days, —

"Unless above himself he can  
Erect himself, how poor a thing is man!"

Still farther, it is our duty in this world, full of God's love and majesty, to become nobler and stronger. We are so made, that it seems to us culpable to rest satisfied at any one stage in our progress; for, apart from our own advancement, others are depending upon us for aid and encouragement. We have each a studio in which we perfect our most cherished designs. Are we mindful of the souls without? (for there are always those without eager to enter.) Do we satisfy ourselves with alms-giving? Have we indeed toiled so long, and with such disheartening results, that they are not worthy the entrance of the veriest beggar? Alas! If it be so, let us cast aside our worthless achievements, and, with humble faith, begin anew. Let our chiselling be in deeper, heavier lines, and let the firmness and truth of our paintings equal their delicacy and coloring. As we paint or carve, we paint pictures, — we make figures into which enters something that we have gained from the study of others. But this which we have gained enters our minds, and in each individual is changed by his manner of regarding it, and becomes essentially a new idea; and hence a new, and perhaps a more beautiful feature than the original, is the result. So we are

always giving and receiving. So shall our life-work be, to our possible degree, like that of Michael Angelo.

"The hands that rounded Peter's dome,  
And groined the aisles of Christian Rome,  
Wrought in a sad sincerity;  
Himself from God he could not free;  
He builded better than he knew;—  
The conscious stones to beauty grew."

May these creations reveal to us anew the Infinite Wisdom, and may the thought of the breadth and depth of God's love and goodness expand our hearts with the strongest, deepest of brotherhood; so that our studios may each moment be more beautiful than before, and ever thronged with earnest souls who will receive through us higher life.

Schiller tells us —

"Achieve the Good, and Godlike plants possessed  
Already by mankind thou nourishest;  
Create the Beautiful, and seeds are sown  
For Godlike plants as yet to man unknown."

*Sarah B. Morton (Salem.)*

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## Editor's Department.

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### CULTURE, "PHILISTINES" AND MATTHEW ARNOLD.

We hope that many of our readers have seen the essay by Matthew Arnold, reprinted from the *Cornhill Magazine* in Messrs. Ticknor & Fields' excellent little miscellany, *Every Saturday*, on Culture and its Enemies. It has all the grace of style which marks the prose of the accomplished Oxford Professor of Poetry, and it has also the defect in argument which seems to us to pervade his views. We have neither time nor space for a formal criticism, but we here give some notes of thoughts that occurred to us while reading it.

In his plea for Culture as against any and all mere utilitarian views of education, we think Mr. Arnold's position impregnable. It will be an evil day for the interests of the most practical of practical studies when it shall be looked upon solely from the pot-boiling point of view; and studies, if such there are, which cannot be used for purposes of culture, had better at once be relegated to the

care of "Business Colleges." So far, we are entirely at one with Mr. Arnold; but the grand question is, What is Culture — what are all the elements which should go to make up our highest ideal of it? and in the answer which Mr. Arnold gives, we think he betrays the narrowness of his own.

We will not try to show this by an elaborate examination of his Essay, but will only give one or two illustrations. One of the most characteristic of its sentences is the following: — "Notwithstanding the mighty results of the Pilgrim Fathers' voyage, they and their standard of perfection are rightly judged when we figure to ourselves Shakspeare or Virgil — souls in whom sweetness and light and all that in human nature was most humane, were eminent — accompanying them on their voyage, and think what intolerable company Shakspeare and Virgil would have found them!" A greater poet chose Virgil as the companion of his journey amidst even grimmer than Puritan company; and, as for Shakspeare, though we could conceive of Matthew Arnold finding the Puritans of the Mayflower intolerable company if we could only first conceive of the possibility of his ever joining them, yet Shakspeare was a robust, manly soul, who would have fully appreciated the manliness of the Puritans; would not have so miserably misunderstood them as to suppose they made their stormy voyage, and endured the hardships of the wilderness simply to open mines of coal and iron and to get comfortably rich, and become Philistines. Spite of their outward unloveliness, he would have seen the soul within, and would himself have caught from them that deep *religious* fervor which was the one thing lacking to the symmetry of his great nature. He would not have talked of culture and stood a long way off, for fear the flavor of a Philistine should come between the wind and his nobility.

Religion has landed England in tea meetings and the Non-Conformist! It is *sectarianism* not religion that lands there. Mr. Arnold does not know where to look for religion. Nothing less than a sublime religious trust could have carried the poor Lancashire weavers,—who haven't a grain of culture,—through the suffering and starvation which our slaveholding war brought upon them, and still kept them in sympathy with a cause from which Mr. Matthew Arnold, along with the rest of Englishmen of "culture," daintily kept himself aloof. And it was the Puritanism at which he sneers which worked out that great Emancipation for America which is destined merely by its reaction to do more to elevate his own country in the next ten years than such kid-glove culture as his will do in a century.

We have a profound faith in culture, but not in a culture of Mr. Arnold's kind. We believe that *all* studies, yes, even all the honest occupations and callings of men, *rightly* pursued, conduce to culture. Wealth, wrongly pursued, makes a man a Philistine. Poetry and Greek plays, wrongly pursued, make Matthew Arnold a dilettante. The latter is the more elegant result, but in point of real value, we do not think there is much to choose. It is the condemnation of the Oxford and Cambridge style of culture that it cuts off clever young men from the possibility of really understanding the world they live in, while at the same time it fills them with self-conceit. Matthew Arnold is too

clever, too able, and too good a man to be deeply infected, but the result on smaller men is sometimes very distressing.

The opponents of the new spirit in education are making great efforts to saddle it with the odium which attaches to such terms as Utilitarianism and Philistinism; efforts which every true friend of progress should steadily withstand. The study of modern Science is not necessarily Utilitarianism; the study of Greek plays is not necessarily Culture. A true Culture, suited to the days in which we live, is as far from making a man a grovelling money-getter on the one hand, believing in nothing but coal and iron and spindles, as it is in making him a finical dilettante on the other, believing in nothing but "sweetness and light." Sweetness and light are good, and Heaven knows! we stand much in need of them, and ought to be properly thankful to the preachers of them; but we need *strength* as well, and strength will never come out of dilettantism. If Mr. Arnold would look where Mrs. Gaskell looked for Mary Barton, where George Eliot looked for Felix Holt, he would perhaps find that there is sometimes in homely garb a God-given culture that does not come from Universities. As for the sweetness and light of the defenders of Governor Eyre and the sympathizers with slaveholding rebellions, the sweetness and light of the Kingsleys and the Ruskins,—even, we grieve to say it, of the Tennysons of England, the less that is said about that just now, perhaps, the better. And then the "sweetness" of Carlyle after "Niagara!"—sweetness of verjuice and green crab-apples!

Mr. Arnold is a poet, and if not one of the highest order, yet a good and true one; but we think we see the weakness of his theory even in what he says of poetry. Poetry and Religion! As if the two could be separated! If the "undevout astronomer is mad," surely so also is the undevout poet. What dragged the marvellous genius of poor Byron in the mire, and made Don Juan the crowning work of his life? No lack of intellect or poetic genius, but a lack of moral and religious greatness. Why do we expect no great things from Swinburne or Whitman? Because they unblushingly proclaim their own sensuality. We would not couple Mr. Arnold's name for a moment with these last—we hasten to put *his* books into our daughters' hands—but when he strives to separate the soul of the poet, which is *one*, and seems to imply that religious purity and religious faith are not essential to him, he takes, it seems to us, too low a view of his own beautiful art—he is thinking of tea-meetings and the Non-Conformist.

Are we to conclude then that there is no culture in England? The lower classes,—Heaven help them!—we know, are little raised above the brutes they tend. It is Mr. Arnold, not we, who calls the great English middle class sordid Philistines. As for the artificial aristocracy, whose power is passing away, we fear it is but too well represented by worthless Princes of Wales and Dukes of Hamilton. And Church-of-Englandism certainly seems to be fast going to seed in ecclesiastical upholstery and ritualistic man-millinery.

Where then is the true culture of England? We think Mr. Arnold will find some of it, if he will look there, in these very men of science whose pursuits his class of thinkers are so swift to stigmatize as "utilitarian." He will soon find it, now that the Reform-Bill has passed,—though by strange ways and unexpected



instruments, — if he will be patient, in regions which, to him, from his lofty Oxford pinnacle, are now quite invisible, or else seem peopled wholly by Philistines.

We wish that Mr. Arnold, discontented as he is with so much that he sees about him in Old England, would pay us descendants of the Puritans here a visit in New England. He will no longer have to come in a Mayflower, with Winslow, and Carver, and Bradford, and Standish. We hope he may have the fortune to come with any men half as great or half as good. He will sign no compact beginning "In the name of God, amen!" — twenty lines that formed the foundation for the laws of a future nation. We know when and how it is that Englishmen of culture now think that new nations come into being, and what foundation they should stand on. If he will visit us, we cannot promise that he will not see much that will shock his delicate sensibilities, but it will be a healthy shock, and he is one of the men to understand us when he sees us. We believe that the aspect of this country, rude as we are when judged by his standard, would give him a light on the problems of the future, which he will seek in vain amidst his present surroundings.

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#### NATURAL PHILOSOPHY IN GRAMMAR SCHOOLS.

We are glad to learn that Messrs. Rolfe and Gillett, of the Cambridge High School, have in press, as an appendage to their High School Course of Physics, a small volume of about 100 pages, entitled the Elements of Natural Philosophy. "It will treat," says the prospectus, "of the simple facts of gravity; of the methods of weighing; of the simple machines; of hand-power, horse-power, wind-power, water-power and steam-power, and of the laws of motion and of falling bodies." In other words it will treat of Mechanics, Hydrostatics and Hydraulics, and all the subjects usually found in the Natural Philosophies, except Electricity, Light and Heat, which are reserved for the High School. We hope and believe it will prove a good book of its kind. We have before expressed a strong opinion that more or less of Natural Philosophy can and ought to be taught in our Grammar Schools. By curtailing the absurdities of grammatical study alone — a study which now lies like an incubus on these schools — room might be found for it. President Hill has shown — and there can be no higher authority on such a subject — how by proper teaching, the time devoted to Arithmetic may be shortened; and he proved experimentally in the grammar schools of Waltham that room might be found even in Grammar Schools for the study of Plane Geometry, — an invaluable mental training, — and yet the boys and girls could come out *better* and not worse trained in Arithmetic. We heard not a great while ago, a "perfect" recitation in History by a class in a Grammar-School. The children were many of them Irish, and we could not help being amused — though indeed it was a serious matter — at the ludicrous inappropriateness to their circumstances and future wants of much of the information which they rattled off verbatim. We were treated to names and minute dates and details of which in all humility we must confess

that we ourselves were profoundly ignorant. Such learning, even if it is half understood, will not *stay by* such children, — *cannot* find a permanent lodgement in such brains, — there is nothing there for it to assimilate with, and that is the reason why so much school learning which astonishes simple parents never turns up again after the children have once seen the last of the school-room doors. But teach the future blacksmith the properties of the lever, the future carpenter why he must put in the ends of his five foot brace at three and four feet from the corner, the future mistress of a family what soap is made of, and what makes bread rise and they will not only be interested at the time but they will not forget; it becomes *permanent* knowledge. The following when administered verbatim to children of tender years does not, — "In his domestic policy Jackson was opposed to devoting the public revenue to internal improvements, believing" &c., &c. Patrick and Bridget, even young Jonathan, while of tender years, are not altogether competent to appreciate the arguments respecting internal improvements, and such high matters.

It may be said that we are making too large demands on grammar teachers and grammar pupils, by thus apparently enlarging the course of study. We believe we are *lessening* the demands on pupils by making those demands more natural. It is not the amount, but the *unsuitableness* of school studies, that so often makes them burdensome to children by making them odious. And as for teachers, the sooner they wake up to the fact that we are arrived at a time when new demands are being made upon them, when teaching cannot be a refuge for incapacity and imbecility, but that the profession is offering more and more inducements to talent and ability to enlist in it, and that incapacity and routine will soon be driven to the wall, — the sooner the class that may be called hand-organ teachers arrive at this conviction, and bestir themselves accordingly, the better for them.

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AFTER full debate, Guyot's Common School Geography has been adopted in the Cambridge schools, by a vote of 8 to 2. Yeas, Dr. Appleton, Prof. Atkinson, Prof. Goodwin, Mr. Hall, Mr. Hammond, Rev. Mr. Mighill, Dr. Morse, Rev. Mr. Warren. Nays, Rev. Mr. Chase and Mr. Draper.

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### A NEWSPAPER LESSON.

*Subject:—THE BOSTON DAILY ADVERTISER FOR AUG. 29, 1867.*

1. Give an account of the following articles advertised for sale, stating what they are, from what quarter of the world they came, and what they are used for: Rosin, Kaolin, Caustic Soda, Gall Nuts, Burlaps, Madder, Cutch, Paraffine Wax, Gambier, Gum "Benjamin," Sumac, Gunny Cloths.
2. "Patent tin-lined water-pipe — what is the object of the lining?"
3. "A writer in the London Times in condemning the expression, 'the Commons disagree to the amendment,' also attacks the phrase 'different to,' used by Mr. Thackeray. What is your opinion?"

4. "Since the ladies have substituted little patches of gauze lace and ribbon for bonnets" the straw-plaiters of Hertfordshire in England have fallen into great distress. Why is such distress less likely to occur to the population of any district in this country?

5. "Sterling and continental exchange for sale." What is exchange?

6. "For Valparaiso direct, the new barque Don Teodoro." Where is Valparaiso? What does the name mean? What is the barque probably going there for?

7. "7-30s converted into 5-20s" — what are they? "St. Louis 6 per cent water-bonds" — what are they? "First mortgage, thirty-year 6 per cent coupon bonds." What is a "mortgage," and what is a "coupon?"

8. "Improved gaslight." What is gas, and how is it made?

9. "The Franklin Insurance Company. The Arkwright Mutual Fire Insurance Company." What is insurance? and what is the difference between insurance and *mutual* insurance?

10. "Cochituate Water Board." "100 M clapboards." What is the difference between the two kinds of boards, and how many of the latter are there in 100 M?

11. "The subscriber has been appointed executor." What is an executor?

12. "Spoken June 25, lat. 32.20, lon. 35.40, ship Brewster, from New York for San Francisco; July 21, lat. 10 N., lon. 26 W., ship Castilian, of Newburyport, from Callao for Cork; Aug. 8, lat. 9.30 N. lon. 43.20, barque Clifton, from Rio Janeiro for Baltimore." Find these places on the map.

14. "In Bankruptcy. Assignee's notice." What is bankruptcy? What is the derivation of the word? What is an assignee? [Ed.]

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*The Potential Mood.* — "To these moods many grammarians add the *Potential Mood*, meaning, by that mood, certain combinations of the so-called auxiliary verbs *may, might, can, could, would, should, must*, with the infinitive mood. This is objectionable: 1. Because such a way of forming a mood is different from what we find in the case of the other moods, which depend upon inflection. 2. Because the said potential mood would need to be itself subdivided into indicative forms and subjunctive forms. This sentence, "I could do this at one time, but I cannot now," and "I could not do this if I were to try," do not contain the same parts of the verb *can*. In the first sentence *could* is in the indicative mood; in the second, it is in the subjunctive mood. 3. Because no grammatical analogy justifies us in calling these compound expressions moods. *I can write* and *I must go* are no more moods of the verbs *write* and *go* than *possum scribere* is a mood of *scribo* in Latin; or *Je puis écrire, Ich kann schreiben* and *Ich muss gehen* moods of the verbs *écrire, schreiben, gehen* in French and German. The potential mood seems to have been invented because grammarians did not know what to do with an infinitive mood that is not preceded by *to*."—Mason.

"Such forms as "I may see," "I can see," have sometimes been considered as a variety of mood to which the name "Potential" is given. But this cannot properly

be maintained. There is no trace of any inflection corresponding to this meaning, as we find with the subjunctive. Moreover, such a mood would have itself to be subdivided into indicative and subjunctive forms; "I may go," "If I may go;" and farther we might proceed to constitute other moods on the same analogy; as, for example, an obligatory mood, "I must go," or "I ought to go;" a mood of resolution, "I will go," "You shall go;" a mood of gratification, "I am delighted to go;" of deprecation, "I am grieved to go." — *Bain*.

"It is very true, as observed by Sanctius, that the great mass of grammatical writers are so extremely discordant in their opinions respecting this part of the science of which they treat, that they have left us scarcely anything on it which may be said to be established by general consent. Some make only three moods, others four, five, six, and even eight. Again, some call these affections of the verb moods; others call them divisions, qualities, states, species, etc.; and as to the various appellations of each mood, we have the personative and impersonative, the indicative, declarative, definitive, *modus finiendi*, *modus fatendi*, the rogative, interrogative, inquisitive, percontative, assertive, enunciative, vocative, precativè, deprecative, responsive, concessive, permissive, promissive, exhortative, optative, dubitative, imperative, mandative, conjunctive, subjunctive, adjunctive, potential, participial, infinitive, and probably many others." — *Sir John Stoddard*.

*Science vs. Grammar.* — "A boy who has learned grammar has learned to talk and write all his life. I apprehend these [physical] sciences, the greater part of them, are not above seventy years old, and therefore the people who become cultivators in these paths are but a young world. They do not inherit all the world has had of knowledge and power for thousands and thousands of years." [As, e. g., on the subject of moods.] — *Evidence of Dr. Moberly, Head Master of Winchester School, before a Parliamentary Commission*.

*Grammatical Gender.* — "The attribution of any gender to inanimate things only leads to endless confusion and anomaly, and a multiplication of rules and exceptions, for the most part admitting of no rational explanation, but due to the varying influences of fancy or caprice. It is the relic of a time when the imagination was much more active than now, and when the energetic fancy of mankind attributed a life, analogous in some respects to its own, to the whole external world; and, as some would express it, tinged everything with which it dealt with some faint trace of its own subjectivity. The necessity of regarding everything as partaking of life, and therefore as having some gender, is a heritage of the childish-poetic stage of human intelligence, when language was regarded as an *end* as well as a *means*, and when the mind felt an imperious necessity that the forms of language should faithfully reflect the slightest variations of conception.

The fancifulness of genders may be seen by comparing the same word in different languages. Thus *kardia*, "heart," is feminine; but *cor* is neuter, and *cœur* masculine. In French *labeur* is masculine, *douleur* feminine; and *couleur*, though derived from *color*, is feminine, *arbre*, though from *arbor*, masculine. In



most languages, for obvious reasons, the sun is masculine, the moon feminine; but in Gothic, Anglo Saxon and German it is the reverse; *der mond, die sonne*; and in Russian the sun is *neuter*. Again, in German a spoon is masculine (*der loeffel*), a fork feminine (*die gabel*), a knife neuter (*das messer*); so, too a jug is masculine (*der krug*), a cup feminine (*die tasse*), a basin neuter (*das becken*); wine is masculine, milk feminine, beer neuter (*der wein, die milch, das bier*); the beginning is masculine, the middle feminine, and the end neuter (*der anfang, die mitte, das ende*), and to crown this capricious absurdity, the word for *wife*, of all things in the world, is neuter (*das weib.*) French has discarded the neuter gender; and English (like Persian and Chinese) abandons genders altogether, and only expresses them (when necessary), by a separate word, except in the third personal pronoun (*he she, it*) and the relative (*who, which*). We may well congratulate ourselves, therefore, that our language has been one of the very few which have had the wisdom to disrobe themselves of this useless rag of antiquity, and to make *all* inanimate objects *neuter*, except in the rare cases where they are personified for the purposes of poetry." — *Farrar's Greek Syntax*.

#### MASSACHUSETTS TEACHERS' ASSOCIATION.

**TWENTY-THIRD MEETING.** — The twenty-third Annual Meeting of the Massachusetts Teachers' Association will be held in Springfield, at the City Hall, Oct. 17, 18, and 19, 1867. The following is the programme of exercises.

**THURSDAY EVENING, Oct. 17.** At 7½ o'clock: Address of welcome by Hon. A. D. Briggs, Mayor of Springfield, and transaction of the general business of the Association. At 8 o'clock: An address from Prof. Seelye, of Amherst College.

**FRIDAY, Oct. 18.** At 9 o'clock: A paper by Rev. H. G. Harrington, Superintendent of Schools of New Bedford. Subject: *Our Grammar School Teaching and Examinations for Admission to High Schools. Why don't they turn out better material?* To be followed by discussion. At 11 o'clock: Exercise with a class from the School of Observation attached to the Westfield Normal School, conducted by Miss Kingsley. At 2 o'clock, P. M.: A paper by J. W. Dickinson, Esq., Principal of Normal School, Westfield. Subject: *Method in Teaching and Study.* To be followed by discussion. At 4 o'clock: A paper on Elocution, by Prof. L. B. Monroe. At 7½: A lecture by Rev. William L. Gage, of Chelsea. Subject: *The Study of the Bible Lands.* To be followed by select readings by Prof. L. B. Monroe.

**SATURDAY, Oct. 19.** — At 9 o'clock: Meeting for election of officers and other business. At 10 o'clock: A paper by W. C. Collar, Esq., Principal of Latin School, Roxbury. Subject: *A Course of Study*, to be followed by discussion.

It is designed that exercises in music, gymnastics, etc., shall be interspersed among these exercises, and especially that time shall be afforded for a free discussion upon practical subjects of *every day* school life, such as the following: —

1. Daily Sessions in Primary Schools. Are they now too long?
2. School



Gymnastics, as now practised. Are they producing the desired results? 3. Employment of Monitors. 4. Recesses: how long, how frequent? 5. Notes from parents requesting dismissal, excuses, etc. How far are they obligatory upon teachers? 6. When, how, and how long should English grammar be taught in our Public Schools?

Arrangements have been made with proprietors of hotels for entertainment of teachers, at prices varying at different houses from \$2.00 to \$3.00 per day. The usual arrangements with railroads may be expected.

M. F. COOKE, *Secretary*.

C. C. CHASE, *President*.

[We trust that all our arguments will be refuted and all our prophecies proved false by the magnitude and success of this meeting. The managers say justly in their Circular to School Committees requesting the discontinuance of the schools, that "their efficiency and progress depend far less upon the number of days and hours during which they are in session than upon that professional zeal and love of the teacher's vocation which these conventions are so admirably calculated to foster and promote." The Boston School Committee has voted to dismiss the city schools, to enable their teachers to attend.]

#### THE AMERICAN INSTITUTE OF INSTRUCTION.

[We give below a condensed sketch of the proceedings of this body, which should have come more properly in our last number. We do not give them here at greater length, because both proceedings and speeches are always reported *verbatim* in the annual volume of the Society, which we hope will fall into the hands of many of our readers. We take the occasion to say that the annual volume for 1866, containing both debates and lectures, is now ready (price \$1), and will be sent to all subscribers of \$1 at the last meeting, and that the volume for 1865 and those for several preceding years are also on hand, price 75 cents. The whole series now numbers 36 volumes, but the early numbers are entirely out of print.]

The Institute met at Tremont Temple July 31, at 2½ o'clock — the President, Wm. E. Sheldon, Esq., in the chair,—and was welcomed on behalf of the city by Dr. John A. Lamson of the School Committee. The first paper read was by Hosea H. Lincoln, Esq., master of the Lyman School, Boston, on "School Discipline, its Methods and Uses." The paper gave rise to an animated discussion, in which a large number of gentlemen took part.

In the evening, C. O. Thompson, Esq., Master of the Arlington (late West Cambridge) High School gave a lecture on "The Teacher's Profession."

On Thursday a paper was read by the Rev. Isaac F. Cady of Bristol, R. I., on "The Place Natural History should occupy in a course of Instruction, and how it should be taught," which was followed by a discussion. The following resolution was passed:—"Resolved, That a committee of three be appointed to examine the Constitution and the Records of the Proceedings of the Institute, and report the Constitution as it now stands, with such amendments as they deem

proper at the next annual meeting." Messrs. Admiral P. Stone of Portland, Me., D. B. Hagar of Salem, Mass., and J. W. Bulkley of New York, were appointed the Committee. [The resolution is understood to have reference to the admission of women to membership.]

The Hon. Henry Barnard then addressed the meeting on the subject of the sphere and operations of the National Bureau of Education, of which he is at the head. At the close of his address the following resolution was adopted unanimously:—

*Resolved*, that we tender our hearty thanks to the Hon. Henry Barnard for his lucid statement of the character and aims of the new National Department of Education; that we cordially commend the recent action of Congress in establishing a National Department of Education; and that from its appropriate work of collecting and diffusing information as to the best systems of education for towns, cities and States, the evils still remaining and the remedies and changes needed, we anticipate the happiest results to the whole country. We deem education one of the chief agents needed in the wise reconstruction of States, and especially in fraternizing the people of the North and South, and we bespeak the wise coöperation of all classes in this one greatest and most vital interest of the nation. Adopted unanimously. The President called up Rev. Dr. McKenney of Texas, who occupied a few moments.

The discussion on School Discipline occupied the remainder of the session.

In the afternoon a paper was read by Z. Richards, Esq., of Washington, D. C., on "Reading—styles and methods," and Dr. Leigh illustrated his new method of teaching reading with pupils from the Training School and from the Home for Little Wanderers. Mr. Leonard of Boston also read. The discussion of the subject of School Discipline occupied the remainder of the session, and at the close the following resolutions were passed:—

*Resolved*, that we extend our hearty thanks to H. H. Lincoln, Esq., for his very able and interesting paper on School Discipline.

*Resolved*, that while we believe that the best methods of school discipline are those which involve the most kindness and the least severity, provided they answer the true ends of government, we still believe that the interests of our schools would be sacrificed rather than promoted by legislative restrictions in regard to methods of discipline. [A vote was afterwards passed for the immediate publication of Mr. Lincoln's lecture.]

In the evening the Rev. Mr. Duncan of Florida, and Mr. Ware of Georgia, spoke of the condition of things in their States, and a memorial address in commemoration of the founders of the Institute was delivered by Elbridge Smith, Esq., Master of the High School in Dorchester.

On Friday a discussion, opened by the Rev. Mr. Miner, took place on Right-mindedness as favorable to intellectual growth, and a lecture was given by Mr. Crittenden of New York on "A Model School." In the afternoon the Rev. B. G. Northrop, Secretary of the Connecticut Board of Education, spoke on the subject of Truancy, and a paper was read by President Hill of Harvard College, on "The Proportion in which Knowledge and Discipline should be made the ends

of Education." A resolution, offered by Mr. Hammond of Monson, proposing the establishment of a New England Journal of Education, was, after a brief discussion, laid upon the table.

Representatives of various States were then called upon, and several gentlemen spoke in reply. The new President, Mr. Kneeland, was inducted into office, and after the passage of the usual resolutions of thanks to the retiring President, the managers of railways, the lecturers, etc., the Institute adjourned. The following is the list of officers for the ensuing year:—

*President*, John Kneeland, Roxbury, Mass.

*Vice-Presidents*, William Russell, Lancaster, Mass.; Henry Barnard, Hartford, Conn.; Samuel S. Greene, Providence, R. I.; Ariel Parish, New Haven, Conn.; George B. Emerson, Boston, Mass.; Nathan Hedges, Newark, N. J.; Zalmon Richards, Washington, D. C.; John W. Bulkley, Brooklyn, N. Y.; Thomas Sherwin, Boston, Mass.; David N. Camp, New Britain, Conn.; John D. Philbrick, Boston, Mass.; Alpheus Crosby, Salem, Mass.; Ebenezer Hervey, New Bedford, Mass.; Henry E. Sawyer, Middletown, Conn.; Edward P. Weston, Farmington, Me.; Emory F. Strong, Bridgeport, Conn.; D. B. Hagar, Salem, Mass.; A. P. Stone, Portland, Me.; B. G. Northrop, New Haven, Conn.; T. W. Valentine, Brooklyn, N. Y.; J. E. Littlefield, Bangor, Me.; Joseph White, Williamstown, Mass.; Charles Hammond, Monson, Mass.; Abner J. Phipps, Medford, Mass.; John W. Dickinson, Westfield, Mass.; Merrick Lyon, Providence, R. I.; Elbridge Smith, Dorchester, Mass.; Samuel W. Mason, Boston, Mass.; A. A. Miner, Boston, Mass.; Albert Harkness, Providence, R. I.; M. H. Buckham, Burlington, Vt.; D. W. Stevens, Fall River, Mass.; David Crosby, Nashua, N. H.; Wm. P. Atkinson, Cambridge, Mass.; W. E. Sheldon, West Newton, Mass.; Homer B. Sprague, New Britain, Conn.; George M. Gage, Farmington, Me.

*Recording Secretary*, George T. Littlefield, Somerville, Mass.

*Assistant Recording Secretary*, C. O. Thompson, Arlington, Mass.

*Corresponding Secretaries*, T. D. Adams, Newton, Mass.; J. J. Ladd, Providence, R. I.

*Treasurer*, George A. Walton, Boston, Mass.

*Curators*, J. E. Horr, Brookline, Mass.; Samuel Swan, Boston, Mass.; Henry C. Haddon, Boston, Mass.

*Censors*, James A. Page, Boston, Mass.; C. Goodwin Clark, Boston, Mass.; Edward Stickney, Newton, Mass.

*Counsellors*, Charles Hutchins, Boston, Mass.; George N. Bigelow, Newburyport, Mass.; Wm. T. Adams, Boston, Mass.; A. G. Boyden, Bridgewater, Mass.; W. A. Mowry, Providence, R. I.; N. A. Calkins, N. Y. City; J. W. Webster, Boston, Mass.; D. W. Jones, Roxbury, Mass.; A. S. Higgins, Brooklyn, N. Y.; I. N. Camp, Burlington, Vt.; D. W. Hoyt, Providence, R. I.; E. A. Hubbard, Springfield, Mass.

We are requested to give notice that the Saturday-afternoon meetings for the discussion of educational subjects have been resumed at the rooms of the Teachers' Association, 118 Washington Street, and all teachers and others interested in the subject are cordially invited to attend.

We are also requested to announce that the lecture of Mr. Lincoln on School Discipline is printed, and may be procured at a very low price at the bookstores.

We ask the special attention of our readers to the French courses advertised in this number for the coming winter, by Prof. Bôcher.

## INTELLIGENCE.

In the Superior Court, in the case of LEVERETT M. CHASE, Esq., Master of the Washington Grammar School, Roxbury, an appeal from the verdict of the lower Court, in the matter of the corporal punishment of a pupil, the jury rendered a verdict of "not guilty" without leaving their seats. We have already recorded the unanimous re-appointment of Mr. Chase by the Roxbury School Committee. The following is the ruling of the judge in reference to the law:

"The relation between the teacher and scholar is a peculiar one. It partakes, while the pupil is in school, of a parental character, and is, if he chooses it, absolute and without appeal from any quarter, when exercised within its proper limits. Such also is the power of the parent. His authority is absolute at home, on the same conditions, if he chooses to exercise it. A good parent desires to co-operate with the teacher, and is thankful for any proper correction of his child. A good teacher desires to aid parents in training up his pupils in habits of good order and obedience to authority. Between the school and the home the jurisdiction of the teacher and the parent is concurrent. If the teacher sees or knows a boy to violate the laws; if he finds him acquiring habits of a dangerous character; if he sees him becoming vicious, and his example injurious to others, or calculated to affect his own standing at school or at home, it is his duty to interfere, to restrain and reform. For this purpose it is his right to punish, to a reasonable extent, if no other method will avail. But the teacher must hold himself responsible to the law in his punishment, and be careful not to transcend in severity its humane and proper limits."

Mr. HENRY F. MUNROE, for the past eight years Principal of the Derby Academy, Hingham, has been appointed teacher of the Latin department of the Chicago High School.

THE NEW JERSEY NORMAL SCHOOL.—The State Normal School opens with a larger number than have ever before been in attendance at one time. There are 136 pupils in the Normal department, 144 in the boys' department of the Model School, and 193 in the young ladies' department; total, 473. The Farnum Preparatory School at Beverly likewise opens with about fifty per cent above its usual attendance at this season of the year, having 181. The average age of the class admitted to the Normal School is nearly 19.—*State Gazette*.

[The school is now under the efficient management of JOHN S. HART.]

## BOOK NOTICES.

We notice in Child's Publisher's Circular several announcements, which will be of interest to teachers. Messrs. Leypoldt & Holt, of New York, propose to publish in the original French, with a full vocabulary, the charming little book by Jean Macé, "*Histoire d'une Bouchée de Pain*."—History of a mouthful of Bread,—a little treatise on Physiology which will make an excellent class-book, and will entertain and instruct grown people as well as children. They also announce A Manual of Anglo-Saxon for Beginners, comprising a Grammar, Reader, and Glossary, which we trust will find its way into our High Schools; and also Prof. Hiram Corson's long-promised Thesaurus of Archaic English, which we recommend to the attention of all students of the English Language as the work of an accomplished and indefatigable scholar, whose excellent little edition of Chaucer's *Legend of Good Women*, we



can strongly recommend as a suitable class-book for the upper classes of our High Schools. When shall we have any *real* study of our mother tongue?

Hurd & Houghton advertise another famous English classic, the *Arcadia* of the celebrated Sir Philip Sidney. There is an undying interest attaching to the name of Philip Sidney. No less than three modern lives of this knight, *sans peur et sans reproche*, have been written, one by an American lady, but by far the best that by Mr. Fox Bourne, an extremely interesting volume. His poems and miscellaneous writings were published not many years ago, in Boston, and now comes the famous romance perused by so many bright eyes in the days of old Queen Bess. We fear that it will possess fewer attractions for the bright eyes of to-day, but to the student of literature it possesses a great and permanent interest. Mr. Friswell, to judge from English criticism, is not much of an editor, and the book is considerably abridged; but in the English edition it makes a very pretty volume.

A new and cheaper edition of Prof. Haldemann's excellent work on English affixes, is in the press. This is a learned and valuable book.

The *five hundred and eighty-seventh* edition of Hamilton's *Instructions for the Piano*, is advertised in London. It seems a tolerably popular work.

Geographical text-books are announced by M. F. Maury. This Maury is an unusually despicable traitor and an utter scientific humbug.

Scribner & Co. announce *Language and the Study of Language*, by W. D. Whitney, Professor of Sanskrit in Yale College. We do not need to see the book to know that it will be of the highest value. They also announce *The Art of Composition*, by Prof. H. N. Day, which we hope will be better than the current works on that subject. Nichols & Noyes in Boston, announce *Our Birds Illustrated* — a book for young readers, by E. A. Samuels, author of the valuable and much needed *Ornithology of New England*, which we recently noticed. And finally, Ticknor & Fields promise us in November *A Journey in Brazil*, by Prof. and Mrs. Agassiz, fully illustrated, 1 vol., 8vo.

THE ADVANCE, Vol. I, No. 1; Chicago, September 5, 1867.

This is a weekly sectarian organ, established to represent the views and promote the interests of the Congregationalist or so-called "Orthodox" denomination, as a substitute for the *Independent*, which has become unsectarian. Believing as we do that the progress of true religion is fast doing away with the narrow fences which sectarianism sets up between honest men, we cannot but think the title of the paper a misnomer, and that the real advance is made by that paper which throws off the trammels of party organization and welcomes every sincere and earnest man to its platform. Certainly there is no reason why any body of men who feel that their views on religion are of vital importance, should not endeavor, by all fair and honorable means, to convert their fellow-men to the same way of thinking: it is their duty so to do. But we should think that this would best be done by the fullest and freest discussion, the fairest and most generous comparison of all possible views. This, however, is rarely, if ever the spirit of a sectarian paper; and the very first number of the "Advance" contains an article respecting its neighbor marked by all that impertinent assumption of infallibility which is so offensive in papers of its kind. The editor of the *Independent* has been "guilty of such grievous shortcomings, as proved to intelligent Christians, etc.," "has sounded the praises of those whose orthodoxy was most suspected," has praised "men of extreme and known unsoundness." But what is this orthodoxy, and what is this unsoundness, and who are these Christians who know they are right and their fellow-men are wrong? We do not understand that they believe in an infallible Pope, and if they did, we should be obliged to ask for his infallible credentials. They are, doubtless, worthy men, who have great faith in their own opinions, or in those of Calvin, or some other theologian; but who gives them the authority to monopolize the name of Christian, or the epithet, "orthodox"? We saw, the other day, in a Romanist news-



paper a bitter complaint that Protestants would not call their church by its proper name, "Catholic." The writer did not see, or, not knowing the derivation of the word, did not know that the title assumed the whole point in dispute between Romanists and Protestants, and that it was most unreasonable to expect the latter to call them the "church universal." So it is with orthodox, — ὁρθὴ δόξα, "the right opinion;" given originally in derision by opponents, the title really seems to be claimed by certain sects as their legitimate birthright.

We think the time for this sort of narrowness has gone by. Nowadays men and women read and think for themselves, and no longer believe it necessary to salvation to belong to a sectarian organization. Good and earnest and thoroughly religious men are to be found who do, and equally good and religious men who do not, believe that a whale swallowed Jonah, or that Jesus turned water into wine; good men who believe, or *think* they believe, in the everlasting damnation, and good men who believe in the universal salvation of their fellow-men; good men who believe in the five points of Calvinism, in the thirty-nine articles of the Church of England, in the mystical interpretations of Swedenborg, and in every other variety of intellectual belief. Advance, nowadays, means a doing away with narrow party divisions and baseless assumptions of infallibility, in looking upon religion as a life, not a belief in the articles of a creed, and in hearty fellowship with all honest and sincere men. The sermon of Lady Gordon's Mahometan friend\* might well rebuke the Pharisaism of many Christians.

The subject has the most intimate connection with the cause of true education. Nothing has had such a baneful influence upon its progress as the narrowness of sectarian bigotry. In Great Britain, sectarian quarrels have postponed the education of the people half a century, and have rendered nugatory half the effort that has really been made. The cartoon in *Punch* representing a portly bishop, of the Church of England and a hungry-looking dissenting parson at a bout of fisticuffs, while a ragged little boy, the prize of the contest, stood by, a shivering spectator, was hardly too severe a satire on the results of what were called the efforts to give a Christian, that is, a sectarian, education to the English poor. When will men learn, that beyond leading a Christian life themselves and uttering boldly and frankly their own opinions, they are not responsible for the religion of their neighbors?

The attempt to defend the dogmas of antiquated creeds against the advance of modern science is, as has been recently well said,† like the efforts of Milton's "gallant man who thought to pound up the crows by shutting the park gate." The fears of the encroachments of modern science upon antiquated thought, are worthy only of the descendants of the persecutors of Galileo. Yet, to their shame be it said, no opponents of real progress can be found so bitter as the believers in the infallibility of Scripture and their own infallibility in interpreting it. It seems as if they were the only people who cannot learn that God will take care of his own Truth without the help of their narrowness.

We trust the new organ will exhibit all that liberality and willingness to look at both sides of disputed questions, which is so conspicuously absent from most sectarian papers.

**A BRIEF GREEK SYNTAX and Hints on Greek Accidence:** with some reference to Comparative Philology, and Illustrations from various modern languages: by the Rev. Frederic W. Farrar, M. A., F. R. S., one of the Masters at Harrow School. 16mo, pp. 204. London: Longman, Green & Co.

This is a delightful book. Our readers will perhaps be surprised at the application of such an epithet to a Greek grammar; but if they had had to handle dead Greek grammars as much as we have, they, too, would call a live one delightful. Mr. Farrar is not a pedant who looks upon a language as a set of dead

\* See ante, p. 346.

† *Christian Examiner*, for September, on the Cambridge Divinity School.

vocables to be ground in a clattering grammatical mill, but a live scholar, who considers it as the organic expression of human thought, and therefore partaking of the life of the beings who employ it. He is therefore acquainted with the modern science of Comparative Philology, and can illustrate a peculiarity of Greek phraseology by a corresponding or a contrasted one in German, Hebrew or English. He gives a meaning to the parts of speech as the articulate members of an organic whole, and not only illustrates their normal use, but their idiomatic peculiarities by contrast with other languages. His management of the subject of the tenses is especially excellent, and the way is smoothed through that thorny wilderness, as it proves to be in so many grammars, the chapter on the use of the moods in Greek. We know nothing like his book except the little Greek Syntax of the Scotch Professor, Clyde, but we think that Mr. Farrar excels him. It is just the sort of book to *interest* a bright lad in the study of Greek; and unless we can abolish pedantry, and *interest* some of our boys in classical studies, we do not know what is to become of classical learning. Getting utterly disgusted at a Latin school and then riding through college on a "pony" are not just the ways by which a respect for classical learning is to be maintained in this country.

Mr. Farrar is the author of one or two popular college stories, and of two other extremely interesting books, one *On the Study of Language*, epitomised from the delightful work of the learned Orientalist and famous heretic, Renan; the other, entitled *Chapters on Language*. We recommend them, as we do the present work, to all classical teachers who wish to keep up with the times.

It cost us to import our copy of the Syntax about \$2.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. St. Louis: E. P. Gray. 1867.

This publication is understood to represent an association of gentlemen in St. Louis, who have at heart the dissemination of the Hegelian philosophy. It is devoted "exclusively to the interests of *speculative* knowledge" and hence puts itself in marked dissonance with our prevalent intellectual tendencies. We have nothing in our heart but words of welcome wherewith to greet its appearance; but at the same time we are at a loss to understand why its projectors should ever have thought it worth their while to take the public into their counsels. If there is anything to which the faith of this country is religiously pledged, it is to the actual in place of the ideal; to the results of experience rather than the forecastings of the reason. We have popularly a great belief in knowledge, but it must be *à posteriori* not *à priori* knowledge; knowledge after the fact, and not before. You may shower upon the people any amount of "speculative" science — science which ends in itself — and you will not attract so much as a gracious wink from them; while if you show them an invention whereby labor is cheapened, or any of the arts of life promoted, in the general, they will honor you with cordial admiration. Now our St. Louis friends disdain the limitation thus put upon knowledge as knowledge, and insist upon showing us that there is an absolutely valid or right knowledge apart from any practical determination of it.

Certainly no harm can come to the world from this serious endeavour on the part of the new Gnostics, and we, for our part, shall gladly welcome any *à priori* light they may be preparing to shed for example upon the interests of education. But we frankly confess that our hopes and expectations of what they will be able to accomplish in this or any other practical direction, are not very high, for the simple but sufficient reason that *their starting-point is irredeemably vicious*.

They begin in idealism, and idealism means for the intellect — not progress towards some grandly objective form of truth — but endless, ineffectual gyration about itself, or absorption in its own subjective processes. The idealist who is consistent — and Hegel is eminently so — holds existence to be absolute or uncreated, and hence resolves *us*, subjectively considered, or in so far as we exist to our own consciousness, back into nothingness: for with Hegel being and nothing are identical. "Thing" is contradictory of being, because it limits it,

and being is necessarily unlimited. But *no-thing* relieves it of this stigma, restores it to the bosom of its own chaste infinitude, so that *no-thing* may be called the *alter ego* of being, or reckoned identical with it. This philosophy practically bids us *unthink* all our thoughts, *un-feel* all our feelings, doubt all our dearest beliefs, undo all our choicest deeds, in order that we may creep back in that clandestine way into the lap of an imbecile or inhospitable Absolute, which yet incessantly repugns us. We are not in the least *created* beings: for being is one, and creation would double it, or leave it no longer absolute but relative. Properly speaking, indeed, creation is impossible and inconceivable as an actual fact; what we call by that name being only a process of eternal *becoming* on the part of the pretended creator himself; a process, moreover, into which, singularly enough, nothing ever enters, and from which, therefore, nothing ever proceeds; or in which nothing is primarily involved, and from which, consequently, nothing is finally evolved. To common, unperverted sense creation means, the making of himself over by the creator to the creature. To Hegel, it never means anything half so simple and honest as this. It means, on the contrary, the merciless absorption by the creator of all created existences in himself. In a word, by Hegel's showing, creation means the perpetual objective going forth of the creator into a consummate or accomplished egotism; and hence the perpetual subjective consumption of the creature.

Now we submit, that if the end of culture be, according to idealism, to make men disavow their deepest intellectual instincts, and give the incessant lie to their physical and moral consciousness, instead of reverently accepting it as the sole practicable basis of their conjunction with infinite goodness and truth — we may be fairly excused, if we indulge no high hopes of the incidental services to be rendered by the idealists, as such, to education, or indeed to any of the practical interests of life.

H. J.

[Our respected contributor may be right in regard to the results of Hegelian idealism: we never penetrated its obscurities as he has. Certainly the practical results as exhibited in his politics, do no credit to his principles, though, on the other hand, we never saw anything so good as the glimpses we have been able to obtain of his philosophy of art. Nevertheless, we are glad of the appearance of our philosophical contemporary, and hope for good results from his teachings. We are glad that this form of thought should have found a representative and interpreter among us. Right or wrong, it will be a good offset to the materialistic tendencies of the "Positivism" now so much in vogue, and of the sublimated utilitarianism of John Stuart Mill. We are glad that an organ for such speculations should have appeared, for the very reason that they are strange, and that our reading world is averse to them: it is evidence that it needs them. We believe in following out all possible lines of thought to their legitimate conclusions, in "proving all things," for it is only from the fair conflict of opinions that truth will emerge at last."—ED.]

MENTAL AND SOCIAL CULTURE: A Text-Book for Schools and Academies, by Lafayette C. Loomis, A. M., M. D., President of Wheeling Female College, 12mo, pp. 118. New York: Schermerhorn & Co.

Ninety-eight out of 118 pages of this little book are an abridgment of good Dr. Watts' venerable and very flat "Improvement of the Mind." With this are combined "maxims and rules of conversation and politeness, from Chesterfield's Letters to his Son," — a truly portentous combination; and we hope, for the sake of the students at Wheeling Female College, that the selection of the latter has been conducted carefully. Except in regard to this point, the responsibilities of the President of Wheeling Female College, whose name appears on the title-page as *author*, are not heavy. If any one can still derive mental nutriment from worthy Dr. Watts, — we should think the admirers of Tupper might — they have him, or a part of him, here, on clean paper and in modern type.

**MISTAKES OF EDUCATED MEN**, by John S. Hart, LL.D., Principal of the New Jersey State Normal School. Fourth Edition. Philadelphia: J. C. Garriques. 24mo, pp. 91.

This is really an admirable little book — fresh, original and vigorous. We never saw in so small a compass more really sound advice to young men.

**RUDIMENTS OF THE GERMAN LANGUAGE**; Exercises in Pronouncing, Spelling, and Translating, by Dr. F. Ahn. American edition, improved and enlarged. New York: E. Steiger. 16mo, pp. 89. Ahn's books are held in great esteem by good teachers. "In the present 'Rudiments' the elements of the German language will be found reduced to their utmost simplicity."

**AN INTRODUCTORY SCHOOL HISTORY OF THE UNITED STATES**, arranged on the catechetical plan; by John J. Anderson, Principal of Grammar School No. 31, New York. 16mo, pp. 153 and 37. New York: Clark & Maynard. **A SCHOOL HISTORY OF THE UNITED STATES**, on the same plan, by the same. 16mo, pp. 310 and 37. **A PICTORIAL HISTORY OF THE UNITED STATES**, by the same. 12mo, pp. 363. Mr. Anderson's histories have the great excellences of brevity and clearness. We should select them in preference to more bulky volumes if we were introducing a new text-book into grammar schools. We all condemn cramming, and yet do nothing to check it. Let the first step be to substitute small for large school books for the children, and throw the teachers on their own resources to supplement them by reading and oral instruction.

**THE NEW DOMINION MONTHLY**, Vol. I. No. 1. Montreal: John Dougall & Son. A neat miscellany of selections, sixty-four pages double columns, for the very low price of ten cents in silver.

**FREEDOM** is breathing new life into the schools of the City of Washington, as is evinced by the Twenty-second Annual Report of the Board of Trustees, which we owe to the courtesy of the Hon. WM. J. RHEES, its chairman. We wish we had room for some of the good matter it contains. We will venture to say that none of our readers who will give out the three words *varioid*, *aeronaut*, and *scurriolous* to their pupils to spell, will get so many queer answers as are to be found here. The document has an engraving of the noble new Franklin Schoolhouse.

**HARPER'S WRITING BOOKS.** We hope our readers will make trial of these books. They not only teach a very handsome hand and are made of very good stock, but they have one entirely original feature — they contain in the margins a whole system of neat little *drawing* copies, and on the cover a set of simple directions for their use. We believe, with Horace Mann, that "a child will learn both to draw and write sooner and with more ease than he will learn writing alone;" and with Prof. Morse, that "the time will come when ignorance of drawing will be considered almost in the same light as ignorance of writing." So highly do we value the least degree of skill with the pencil, that we gladly welcome drawing-lessons, even on the margin of copy-books, rather than not have them at all. They will pave the way for something better by and by. Let our enterprising teachers try these pretty copy-books and allow the children to occupy some of the heavy minutes of school-time in acquiring what, even in a small degree, may prove to them in after life an invaluable acquisition.

**COLLEGE LIFE: ITS THEORY AND PRACTICE**, by Rev. Stephen Olin, D.D., LL.D., late President of Wesleyan University. New York: Harpers. 12mo, pp. 239.

The great fault we have to find with Dr. Olin is, that he is dull; we suppose didactic books, unless written by very great geniuses, must be dull. The book seems to contain excellent advice, though we have not read it all. For we may as well confess it, before we got through, — it was a warm day, — and we *fell asleep*. Nevertheless we believe it is a book eminently proper to be read through, though we suppose we should not agree in all things with the President



of the Wesleyan University. One cause of its being hard reading is, we believe, its cumbrous Latinized style, a style which, though it may make the vulgar stare, can only make the judicious grieve. We had the curiosity to count the words of Latin origin in two pages taken at random, and found that they made thirty-eight per cent of the whole. "Yielding, *penetrable, plastic*, he breathes an *atmosphere vital with transforming agencies*. Himself the overflowing source of an *irrepressible* outgoing *efficiency*, forever busy in *modifying* and molding the *character* of his *associates*, he is at the same time the very *attractive centre* of a thousand *confluent* streams, no less *potent* and eager to *tinge* his *nature* with their own *various* hues and *properties*, with natural tendencies to *transition* and *transformation* so manifold and *urgent*, and under so many *circumstances* so adapted and *efficacious*," etc., etc. This beats Dr. Johnson.

Why should there be such a thing, we asked ourselves as we read, as a "Wesleyan" University? There cannot be Wesleyan mathematics as distinct from Episcopal or Universalist Mathematics. The rocks tell the same story to the Wesleyans as to anybody else, if they will read them right; the stars do not change their orbits to suit a Calvinist or a Lutheran. A Unitarian pump raises water in just the same way as a Romanist pump. If sects desire to propagate their peculiar tenets let them do as the Germans do — found theological professorships in some central University, where all creeds and doctrines shall be represented, and where, by manly comparison of opinion, the truth shall be promoted. But why should the grand cause of universal knowledge be mixed up with theological disputes, and every little denomination jealously found its own little school, that its young men may never have the opportunity to hear any theological dogmas but its own? Our sectarian colleges are too often a hinderance, not a help to the cause of sound learning. Let every man believe with his whole heart the theological doctrine he professes; but an honest man will never claim infallibility, nor be afraid to let young men encounter the views of any and all men as sincere and earnest as himself.

THACKERAY'S LECTURES. THE ENGLISH HUMORISTS; THE FOUR GEORGES — complete in one volume. New York: Harpers. 12mo, pp. 449.

We think The English Humorists one of the most delightful books of literary criticism in the language. Even those who do not like the great satirist's novels, can hardly fail to be instructed and entertained by the racy style in which the character and works of Swift and Addison and Steele and Pope and the other classics of that classic age are discussed. It is just such a book as we would put into the hands of young persons for the purpose of *interesting* them in the history of English literature and in the reading of our good old standard authors — and what greater service can we do young people in this age of sensation novels and flimsy magazines? We think, indeed, that Mr. Thackeray pitched his note too high. The age was not the greatest age of English literature and he is too lavish of superlatives; and perhaps the severity of his condemnation of Sterne, and particularly of Swift, requires the qualification of those considerations which their friends have offered in their defence. But it will be long before we tire of reading of that age, and nowhere can we find such graphic writing about them as in these pages.

The Four Georges are quite as entertaining in their way. The punishment administered to that worthless rascal, George the Fourth, is highly gratifying to one's sense of justice.

DICKENS' WORKS. DOMBEY AND SON; THE OLD CURIOSITY SHOP; LITTLE DORRIT. Diamond Edition. Boston: Ticknor & Fields.

The clearness of the type of these little books makes up in very considerable degree for its smallness, though we would caution everybody against straining his eyes over small print. Good small type however and good paper like this are not half so trying or mischievous as *bad* paper and *bad* type, such for instance, as many of our abominable school dictionaries of ancient and mod-



ern languages are made of. In their way these little books are gems of typography and binding, and Eytinge's illustrations are most of them capital.

**CRITICAL AND SOCIAL ESSAYS**, reprinted from the *New York Nation*. New York: Leypoldt & Holt. 24mo, pp. 230.

We have no connection or even acquaintance with the conductors of the *Nation*, but we have more than once commended it to the attention of our readers, because we think that a paper which endeavors to discuss the religious, moral, social, political and literary topics of the day, in a dignified and impartial spirit, commends itself in an especial manner to the support of teachers, and because we do not see how any teacher who can afford it, and who desires to keep abreast with the times, can dispense with such a paper. We have no respect for the narrow tone which is too apt to characterize sectarian organs; and the newspapers of the day, with some admirable exceptions, are hardly worthy of more than a passing glance at the news. A paper which comes weekly, in handsome and convenient form, with carefully prepared discussions of the interesting topics of the hour, commends itself, whether we always agree with its opinions or not, to the patronage of all who wish to promote the elevation of the tone of our newspaper press. "I like *The Nation* thoroughly," says Prof. J. R. Lowell, "not only for its ability, but its tone. I have particularly liked many of its critical articles, which have seemed to me in every way superior, and level with the best culture of the time. They have thought in them, and demand it of the reader — a very rare quality in most of the criticism of the day."

The neat little volume is a collection of the best essays that have appeared in the paper during the last two years. Some of the topics are — Critics and Criticism, Popularizing Science, Tinkering Hymns, Dress and its Critics, Waste, Roads, Pews, a Plea for Culture, etc., etc. It is very good reading, and the publishers are ready to send it as a premium for any two new subscribers.

**A PAINTER'S CAMP.** By Philip Gilbert Hamerton. In three books: Book I. in England; Book II. in Scotland; Book III. in France. Boston: Roberts Brothers. 16mo, pp. 348.

We notice this book for pure love and the benefit of such of our readers as are lovers of Art and lovers of Nature, and we hope that description embraces the whole of them. Mr. Hamerton is an enthusiastic artist, who invented a portable house with plate-glass windows, through which to paint in all weathers, and with this he travelled into picturesque regions, in the pursuit of his art; and of his Robinson Crusoe life in it he here gives us a very delightful account, interspersed with charming descriptions of scenery. It is a very enjoyable book, and we are glad that it is to be followed by the author's graver *Thoughts on Art*.

**THE METRIC SYSTEM OF WEIGHTS AND MEASURES.** Prepared for Robinson's Series of Arithmetics, by Malcolm McVicar, A. M., Principal of the State Normal and Training School at Brockport, N. Y. New York: Ivison, Phinney, Blakeman & Co. 12mo, pp. 47.

The following are the merits claimed in the Preface for this presentation of the new system:

"1st. The clear and comprehensive manner in which the nomenclature is presented in the general analysis on pages 8 and 9.

"2d. The simple and entirely *original* abbreviation of the nomenclature, completely retaining its expressiveness and universality, and at the same time adapting it to the wants of business men. This abbreviation obviates one of the greatest objections to the use of the Metric System.

"3d. Its simple, original and scientific notation.

"4th. Its full and intelligible exhibit of the measurement of surfaces, solids and angles.

"5th. The employment of but two simple rules for changing from the old system to the new, and from the new system to the old."